

Peter, A Slave and Apostle of Jesus Christ

Our study is 2 Peter 1:1 but we will only be considering the first phrase of verse 1 as there is a lot of important information in this verse. Verse 1 says,

Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ . . . 2 Peter 1:1 (NASB)

Author of 2 Peter. Our study will focus on the phrase “Simon Peter, a bondservant and apostle of Jesus Christ.” This verse tells us that Simon Peter is the author of the book. That would seem to be the simple conclusion just by reading the verse. In reality there is much debate as to whether or not Simon Peter actually wrote this book. I am not going to get into all of the different viewpoints as to whether or not Simon Peter wrote the book. I am just going to make the point that all of the arguments that claim Simon Peter did not write the book have major problems. So, I will simply say that verse 1 tells us who wrote the book of 2 Peter.

Now we can call 2 Peter a book, an epistle, or a letter. In fact, 2 Peter is a letter because Peter wrote it and sent it to someone. If we look at chapter 3, verses 1-2, we find that Peter says,

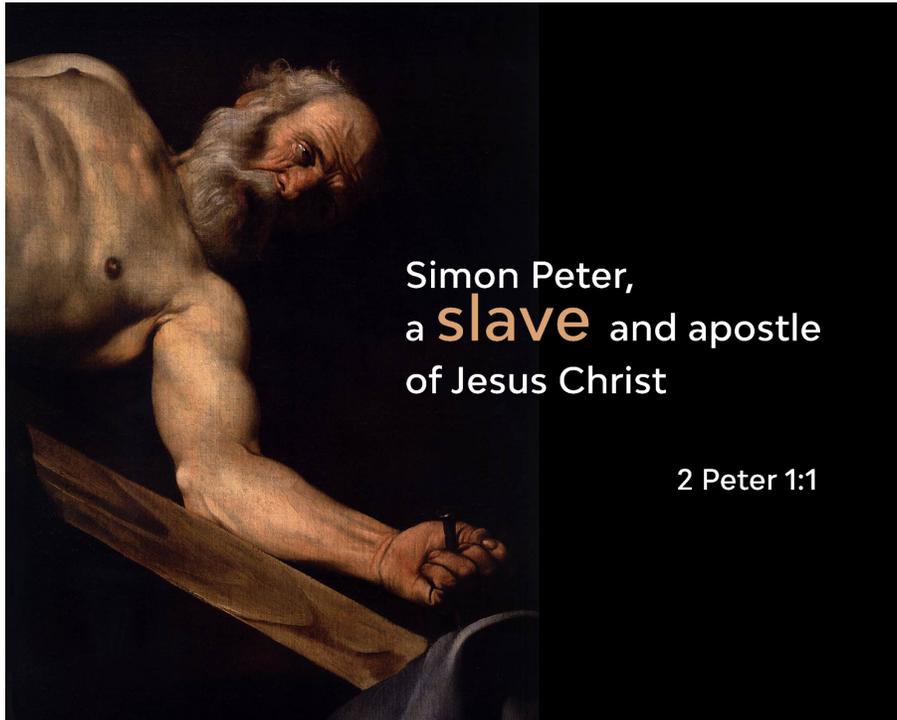
This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder . . . 2 Peter 3:1 (NASB)

When Peter wrote this verse, he said this is the second letter I have written. We have already looked at his first letter, 1 Peter. This is now the second letter. Verse 2 in chapter 3 says,

. . . that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. 2 Peter 3:2 (NASB)

Overview of 2 Peter. Tradition tells us that Peter wrote this epistle near the end of Nero’s reign. Nero died in A.D. 68. That would mean that this letter or epistle was written about A.D. 67 to A.D. 68. In verse 13 Peter says,

I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder . . . 2 Peter 1:13 (NASB)



In fact, 2 Peter is a reminder to the Christians to whom it was written. Verse 14 says,

. . . knowing that the laying aside of my earthly dwell-

ing is imminent, as also our Lord Jesus Christ has made clear to me. 2 Peter 1:14 (NASB)

Peter revealed that he was about to die and so he wrote this farewell letter. It is his final comments and we are going to discover that chapter 1 is largely about how to know that you are truly a Christian. Then he made some personal comments towards the end of the chapter.

Chapter 2 is largely about Paul's teaching and a warning about dealing with false teachers. That is going to be a very important chapter for us because warnings about false teachings and false teachers are not often taught in our churches today. The bulk of chapter 3 is about the future.

Overview of Peter's Life. Tradition tells us that Peter suffered a martyr's death. Initially the Romans were going to hang him on a cross as Christ was hung, but Peter did not consider himself worthy to die in the same position in which Christ died. So he asked that the cross would be turned upside down and then died in that position according to tradition.

He was probably about 65 when he died. If you will think with me for a few minutes, the Jewish priests were not allowed to start their ministry until they were 30 years old. We know that Jesus started his ministry when he was about 30 years old. If Peter was 30 years old when he became a disciple, which would make sense from a Jewish perspective, and Christ died in A.D. 33, that would suggest he died about A.D. 68. That means he was an older man when he died.

We know that Simon Peter had another name. Matthew 16:17 tells us that he was called Simon Barjona. Barjona means son of Jonas. That was actually his full name: Simon Barjona. We know that he was married. In Luke 4:38 we are told Jesus healed Peter's mother-in-law. That means Peter was married. I Corinthians 9:5 tells us that he took his wife with him when he traveled in ministry. (Cephas was another form of his name).

Apostle Peter Believes In Jesus. The gospel of John tells us how Peter believed in Jesus. In John 1:35-36 we are told,

Again the next day John was standing with two of his disciples, and he looked at Jesus as He walked, and said,

“Behold, the Lamb of God!” John 1:35 (NASB)

First, we are told it is the next day. John the Baptist was standing with two of his disciples. We are not told they are John and Andrew. In the gospel of John, the apostle never mentions himself. But we can usually identify him because he refers to himself as the disciple whom Jesus loved. We only find that statement in the gospel of John.

Verse 35 says John the Baptist looked at Jesus as He walked and said, “Behold the Lamb of God.” Verse 37 adds,

The two disciples heard him speak, and they followed Jesus. John 1:37 (NASB)

This is an interesting picture. John the Baptist saw Jesus, pointed to him, and said, “Behold the Lamb of God.” Then the two disciples who were with John the Baptist started following behind Jesus.

Verse 38 tells us what happened next.

And Jesus turned and saw them following, and said to them, “What do you seek?” They said to Him, “Rabbi (which translated means Teacher), where are You staying?” He said to them, “Come, and you will see.” So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. John 1:38-40 (NASB)

I told you that we were given the name of the disciple. Here we learn that one was Andrew. Andrew is Simon Peter's brother.

He found first his own brother Simon and said to him, “We have found the Messiah” (which translated means Christ). He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter). John 1:41-42 (NASB)

Here is another name for Peter. He was also called Simon,

Cephas and Simon Barjonas. Peter had a number of names! Then we are told that Peter found Christ when Andrew brought Peter to Christ.

Peter Starts to Follow Jesus. The next major event occurs in John 2. John 2:1-2 tells us that,

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; and both Jesus and His disciples were invited to the wedding. John 2:1-2 (NASB)

Now you might wonder who were Jesus' disciples at this point? They are Andrew, John, and Peter.

Then we are told in John 1:43,

The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, "Follow Me." John 1:43 (NASB)

Then we find in verse 45,

Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote — Jesus of Nazareth, the son of Joseph." John 1:44-45 (NASB)

Now the disciples included Andrew, John, Peter, Philip, and Nathaniel. They all went to the wedding at Cana of Galilee in chapter 2.

John 2:23 tells us the disciples went up to Jerusalem to the Passover. Then in chapter 4, Jesus went north to Galilee and found the woman at the well. The disciples were with him. If you recall, the disciples left Jesus with this woman. A very interesting conversation followed and in verse 33, we are told,

So the disciples were saying to one another, "No one brought Him anything to eat, did he?" John 4:33 (NASB)

Verse 31 also tells us the disciples were there. So the disciples

continued with Jesus into Samaria.

Peter Called to Follow a Second Time. Then Jesus left them. In Matthew 4, we find a very interesting event. It starts in verse 18. We are told,

Now as Jesus was walking by the Sea of Galilee . . . Matthew 4:18 (NASB)

So here is the picture. Jesus has five disciples with him right now. They are John, Andrew, Peter, Philip, and Nathaniel. They followed Jesus to the wedding at Cana of Galilee. They went up to Jerusalem. Then they returned to Samaria and finally to Galilee. Then they left Jesus and He was on His own. Now Matthew 4:18 tells us that Jesus was walking along the Sea of Galilee and finds them again.

Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me . . ." Matthew 4:18-19 (NASB)

Notice that Jesus told them to "follow me" a second time.

". . . and I will make you fishers of men." Immediately they left their nets and followed Him. Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. Immediately they left the boat and their father, and followed Him. Matthew 4:19-22 (NASB)

What happened? For some reason, the disciples had left Christ once they arrived in Galilee. They started in Galilee, they went up to Jerusalem, returned, and disappeared. Then Jesus came looking for them. He found them at the Sea of Galilee. He said if you will follow me, you will become fishers of men. What did they do? They followed Jesus. Then in verse 23 Jesus was going throughout all of Galilee teaching in their synagogues.

Peter Called to Follow a Third Time. As you

may know, Matthew, Mark, Luke, and John include different events in each of their Gospels. All of these events in the gospels can be put into chronological order. If we do, the next event occurs in Luke 5:1. Luke 5:1 says,

Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets. Luke 5:1-2 (NASB)

Now some people believe that this is the same event that occurred back in Matthew. Back in Matthew, the disciples were casting their nets. What are they doing here in Luke? Cleaning their nets! They are engaged in a different activity.

Luke 5:3-5 says,

Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets." Luke 5:3-5 (NASB)

This was really incredible if you think about it for a minute. Here was Peter. He was the fisherman. He was the professional. We have already discovered that he had a business in Matthew 4. He was in the profitable business of fishing. He was the expert. Jesus was a carpenter. Peter is thinking this is not Jesus' expertise. This was Peter's expertise. So Simon said, 'Master, we worked hard all night and caught nothing, but I will do as You say, and they let down the nets.'

When they had done this, they enclosed a great quantity of fish, and their nets began to break . . . Luke 5:6 (NASB)

Now notice verse 6 says "nets." Not just one. The nets

began to break.

. . . so they signaled to their partners in the other boat for them . . . Luke 5:7 (NASB)

And who were these partners? They were James and John, as you will learn in verse 10. So Peter signaled to the others to come . . .

And they came and filled both of the boats, so that they began to sink. But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man!" Luke 5:7-8 (NASB)

I believe this is the point at which Peter became a believer. He finally realized who Jesus was. In fact, you will notice in verse 5, Peter called him Master. The Greek word for "Master" is not the same word as the Greek word for "Lord." The two Greek words are different. I believe Peter became a Christian in verse 8. Verse 9 reveals Peter was overwhelmed.

For amazement had seized him and all his companions because of the catch of fish which they had taken . . . Luke 5:9 (NASB)

Peter just could not believe this incredible catch. Even the boats were sinking. He had been trying to catch some fish all night!

Verse 10 gives us another important clue about the events in Matthew 4. The verse says,

. . . and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men." Luke 5:10 (NASB)

Remember back in Matthew that Jesus said, "If you follow me, you will catch men." This time, Jesus does not say you will learn how to become fishers of men. He just says, "From now on you *will be* catching men." Why the change? Verse 11 tells us,

When they had brought their boats to land, they left everything and followed Him. Luke 5:11 (NASB)

What does the verse say they did? They left everything.

Peter was the Priority Disciple. Later in Luke 6:13-16 Jesus announced the names of the twelve disciples who were to be apostles. That means in order to be Jesus' disciple, a man had to do what? Follow Him! It is really amazing that the gospels tell us about John, James, Andrew, and Peter. We are not told how the other disciples became a believer and a follower of Jesus. Yes, we are given the account of Matthew's calling, but not in the detail of these four men.

What happened next? I have already pointed out in Luke 6:13-16 that Jesus announced the names of the twelve apostles. You can find the same statement in Matthew 10:2-4; Mark 3:16-19; and Acts 1:13. There is a very important fact for us in Acts 1:13. If you look at every disciple on the lists in Matthew, Mark, Luke, and Acts, Peter is always the first disciple on the lists. This was because Peter was the leader among the apostles at that time. We are told in Acts 1:15 that Peter stood up and announced that the apostles had to choose another disciple, or apostle. Acts 1:15 says,

At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, "Brethren, the Scripture had to be fulfilled . . ." Acts 1:15-16 (NASB)

And the disciples chose Matthias.

Peter was in the Inner Group. Amazingly, Peter was one of the three men who went with Jesus up the Mount of Transfiguration with Jesus. John, James, and Peter are the only ones who went with Jesus.

Peter's Embarrassment. Sadly, Peter denied Christ three times. It is also sad that Peter did not believe that Jesus was going to be resurrected. He did not believe Jesus would return to life after He died on the cross. If you remember, Mary Magdalene told Peter, "Jesus has risen." Then he ran away in disbelief. He could not believe that this had happened. Peter left because he did not believe. But it was John who believed that Jesus was resurrected.

Peter Called to Follow Jesus Again. The next major event in Peter's life is found in John 21. John 21:15 says,

So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep." John 21:15-17 (NASB)

Now, believers will often get excited and say, Jesus did this because Peter had denied Him three times. That is why Peter is grieved. That could be. But I think the real reason is that the first two times Jesus asked Peter if he loved Him, Jesus used the Greek word *agape*, which means the highest form of love. Each time Peter responded with the Greek word *phileo*. This word refers to friendship love. So Jesus asked the first time, "Peter, do you *agape* me?" and Peter said, "I *phileo* you." His answer in effect is "no." Then Jesus asked, "Do you *agape* me?" and Peter said, "I *phileo* you." His answer again is "no." Then Jesus asked, "Do you *phileo* me?" Then Peter breaks down because Jesus even questioned whether or not he *phileo'd* Him. I believe that is why Peter broke down.

It may be that Jesus asked three times as an additional weight to the third question. But the point was that Jesus was even questioning if Peter *phileo'd* Him. I believe that is why Peter broke down. What was Jesus doing? Jesus was commissioning Peter to do what He wanted Peter to do. Jesus was commissioning Peter to go out to teach and to shepherd Jesus' flock.

Jesus taught Peter that a love for Jesus comes before ministry. The message for us, that before we can minister for Jesus, we must love Christ first. Your love for Christ has to be more important than anything else in your life. Jesus was asking,

“Peter, are you really ready for ministry?” I find it amazing that Peter knew that he did not love Jesus with *agape* love. *Phileo* love is friendship love. Then Jesus asked, Peter, do you really love me like a friend? I believe that is why Peter really broke down. This was “Peter’s commissioning.” Peter was being commissioned to go out as an apostle to the Jews. What did Peter remember in 2 Peter? We are going to learn that Peter remembered and wrote about his experience on the Mount of Transfiguration. That is Peter’s life in a nutshell.

Peter is Near Death. When Peter wrote 2 Peter, he was about ready to die. He was going to die on an upside down cross, at least that is what tradition tells us. So Peter wrote this epistle. He had already told them that his death is imminent. Therefore, He wrote,

[Simon Peter, a bond-servant and apostle of Jesus Christ . . . 2 Peter 1:1 \(NASB\)](#)

We already know what the word “apostle” means. An apostle just means, “sent one.” The message is that Peter was sent. We just read Peter’s commissioning to shepherd the flock and to teach the flock. Peter was sent.

Peter a Bondservant of Jesus Christ. Next in verse 1, Peter says he is a “bondservant.” I want to spend the rest of our study talking about a bondservant. I believe that we may not understand what this word really means. Now certainly, someone is going to say, “That refers to a man who willing for an awl to be pounded into his ear. Or, he is a person who has dedicated himself to be Jesus’ servant.” However, there are problems with this view.

First, in the New American Standard, the word bondservant should not be there. The correct Greek word is *doulos* which should be correctly translated as slave. It should just simply read “Simon Peter, a slave of Jesus Christ.” In sharp contrast the ESV, the NET Bible, and the New Living Translation use the word slave. Those Bibles say, “Simon Peter, a slave and apostle of Jesus Christ.”

The New American Standard does not do that. It says bondservant. The question is why did this happen? In Romans 1:1; Titus 1:1; James 1:1; Jude 1:1; Revelation 1:1; and in 2 Peter 1:1, the Greek word is translated as bondser-

vant. Does this mean Paul is a bondservant? James is a bondservant? Jude is a bondservant? John is a bondservant and Peter is a bondservant? The problem in each verse is that bondservant is not the right translation of the Greek word.

Next, it is important to know that the NASB is inconsistent in how it translates this Greek word *doulos* in other passages. For example, 1 Timothy 6:1 says,

[All who are under the yoke as slaves . . . 1 Timothy 6:1 \(NASB\)](#)

Here the root Greek word is *doulos* and it should be translated as “slaves.” 1 Peter 1:1; Romans 1:1; Titus 1:1; James 1:1; Jude 1:1 and Revelation 1:1 use the Greek word *doulos* which should be translated as “slave,” but they do not. The context in each verse also makes it obvious that the person is a slave. In Colossians 3:22, it says,

[Slaves, in all things obey those who are your masters . . . Colossians 3:22 \(NASB\)](#)

In Luke 14:21, the NASB reads,

[And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, ‘Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’ Luke 14:21 \(NASB\)](#)

Here the Greek word *doulos* is translated as slave. It does not mean bondservant. It means slave. The word *doulos* appears 126 times in the New Testament. Only 27 times is it translated as bondslave in the New American Standard.

So, why did the NASB translate *doulos* in 2 Peter 1 as bond servant? The answer was revealed by John MacArthur who had the same question. He asked the Bible translators why they translated *doulos* as slave in the NASB. They said so that people would not be offended. They were afraid some people would be offended to read that they were the slaves of Christ. This reveals they thought it was more acceptable to our sensitivities to be called bondservants of Jesus Christ and

not slaves. They willingly changed the meaning of Scripture to avoid possible offending people.

Therefore, Peter called himself a slave of Christ. Now, let me read from a Greek scholar named Ceslas Spicq. He wrote this about *doulos*. He said,

It's wrong to translate *doulos* as servant so obscuring its precise significance in the language of the first century. In the beginning before it became to be used for slaves, *doulos* was an adjective meaning unfree as opposed to *eleutheros* and this dichotomy remained basic in the first century.

. . .The word slave refers above all to a legal status, that of an object of property (Latin *res mancipi*). To be a slave is to be attached to a master (Greek *despotēs*; Matt 13:27; Luke 14:21; 1 Tim 6:1; Titus 2:9) by a link of subjection—you are the slave of that which dominates you (2 Pet 2:19; cf. Rom 9:12). A slave is an article of personal property that one buys, sells, leases, gives, or bequeaths, that one can possess jointly . . .¹

That is a slave. I read Ceslas Spicq's definition because his Greek lexicon is highly regarded. He says it is wrong to translate *doulos* as servant. Kittel is the premier Koine Greek lexicon and it defines *doulos* as,

Hence, we have a service which is not a matter of choice for the one who renders it, which he has to perform whether he likes it or not, because he is a subject as a slave to an alien will, to the will of his owner.²

Paul Brown adds,

The *doulos* belonged by nature not to himself, but to someone else.³

So the message is very clear that a *doulos* is a slave. Guess what? We are slaves of Jesus. Simon Peter said he was a slave and an apostle of Jesus Christ. But some Christians do not like that idea. They want to be saved, but they want their freedom—to be free from Jesus. Some pastors today are more concerned about not offending professing Christians, than teaching the truth.

Every Believer is a Slave of Christ. Sadly, sometimes pastors and teachers are too concerned about not offending Christians. The message of Scripture is that if a person believes serving Jesus as a slave is a choice, then you are not a Christian, or there is something wrong with your relationship with Christ if that is really your attitude. In John 8:34, Jesus said,

Truly, truly, I say to you, everyone who commits sin is the slave of sin. John 8:34 (NASB)

What is Jesus telling us? He says that in our non-Christian state, we were slaves of sin. So the question is, to what or to whom do you want to be a slave? You are the slave of something or someone. You do not have a choice actually. When you were born into this world, you were a slave of sin. Jesus says you committed sin because you were a slave of sin. That was the proof that you were a slave of sin. It is not that you had a choice whether or not you were a slave of sin. You were at birth.

Next, look at Romans 6:18. We are told,

. . . and having been freed from sin, you became slaves of righteousness. Romans 6:18 (NASB)

This is about Christians. A Christian was a slave of sin at birth. But when you became a Christian, you were no longer a slave of anything. Right? No, that is not true. The correct answer is that Christians are now slaves of righteousness. You have only shifted to what you are a slave. You are either a slave to sin or you are a slave to righteousness. You ask, "Where is my free choice?" You do not have free choice. You can only choose to which one you want to be a slave. Who do you want as your master? That is the message of the New Testament.

1. Ceslas Spicq, & Ernest, J. D. Theological lexicon of the New Testament. Hendrickson Publishers. 1994. Vol. 1, pp. 380-381.

2. Kittel. Theological Dictionary of the new Testament. Eerdmans. 1968. vol. II. p. 261.

3. Colin Brown. Dictionary of New Testament Theology. Regency Publishers. 1975. vol. 3., p. 592.

1 Corinthians 6:20 says,

For you have been bought with a price: therefore glorify God in your body. 1 Corinthians 6:20 (NASB)

You may ask, “I was bought with a price?” Yes! When you became a Christian, you were bought. Jesus bought you. Ephesians 1:5-7 says,

He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace . . . Ephesians 1:5-7 (NASB)

Now I have two questions for you. If a couple is going to adopt a baby, do they ask the baby if it would like to be adopted? Parents usually check out the background of the baby and then decide if they are going to adopt it. They do not ask the baby’s permission. They just adopt the baby. That is what God did with us. When it says, “In Him we have redemption through His blood,” that means He bought you.

Many probably do not remember S&H green stamps. Years ago you could buy things with S&H green stamps. The stamps were acquired when a person purchased groceries, gasoline, or shopped in retail stores. Later you could use the stamps at a redemption center to buy something. When you became a Christian, Jesus bought you. God bought you. That is what it means to have been redeemed. You have been redeemed through His blood. So when 1 Corinthians 6:20 says, “For you have been bought with a price,” the price was Christ’s death. Now God owns you if you believe in or trust in Christ. If He owns you, you are His slave. He is the master. He bought you. You are not your own. It is a powerful statement.

In 1 Corinthians 7:23 Paul wrote,

You were bought with a price; do not become slaves of men. 1 Corinthians 7:23 (NASB)

Biblically speaking, before and after you became a Christian, you were not free and you did not own yourself. You just changed your master. The reward of being a slave to sin is that you go to hell. The rewards for Christians being slaves to Christ are far greater. We have eternal life with God.

Conclusion. In summary, the rewards for being a slave to sin is hell. Sin sends unrepentant sinners to hell. That is the message of Romans 3:23 and 6:23. In Matthew 7:21 Jesus said,

Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father . . . Matthew 7:21 (NASB)

What does that mean? That means God the Father is your master, if you are a Christian. We are His slave! So the question is, “What kind of slave are you? Do you want to obey Him?” To those who do not obey the Father, Jesus will someday say, “I never knew you.” The proof that a person is a Christian is that they will obey the Father. One of the signs that you are a Christian is that you want to be obedient to God the Father. If you do not want to submit, and if your life demonstrates that you are not the slave of God the Father, then you demonstrated that you are not a Christian.

There is a possibility that you could be seriously given to sin. 1 John says you need to evaluate your life and your life will either confirm that you are a Christian or cause you great concern. So the message of the New Testament is simple.

The message of the New Testament is that Christians will obey the Father. It does not teach that we are perfect but that you want to be. You want to be perfect. You want to obey. The pattern of our life will be one of obedience with some pitfalls along the way.

So what did Peter do? I find this interesting. He does not talk about being an apostle first in 2 Peter 1:1. Did you notice what he said? The verse says, Simon Peter, a slave. He does not say, Simon Peter, an apostle and a slave of Christ. He first said he is a slave. He is going to die for Him. He is going to die on a cross upside down because he feels it would be dishonoring to Christ to die in the same position. Jesus was his master! Peter

displayed humility.

I want to close with Romans 10:9. Notice the condition for salvation. It says,

... that if you confess with your mouth Jesus as Lord . .
. Romans 10:9 (NASB)

The message is that a person comes to Christ in humility and yields to Christ. The rest of the passage says,

... and believe in your heart that God raised Him
from the dead, you will be saved; for with the heart a
person believes, resulting in righteousness, and with
the mouth he confesses, resulting in salvation. Romans
10:9-10 (NASB)

True Christians submit to Christ as Lord, if they actually believe He died and was resurrected for the forgiveness of their sins. True Christians reveal the authenticity of their words. The heart desire of every true Christian is that they want Jesus to truly be their Savior and Lord!